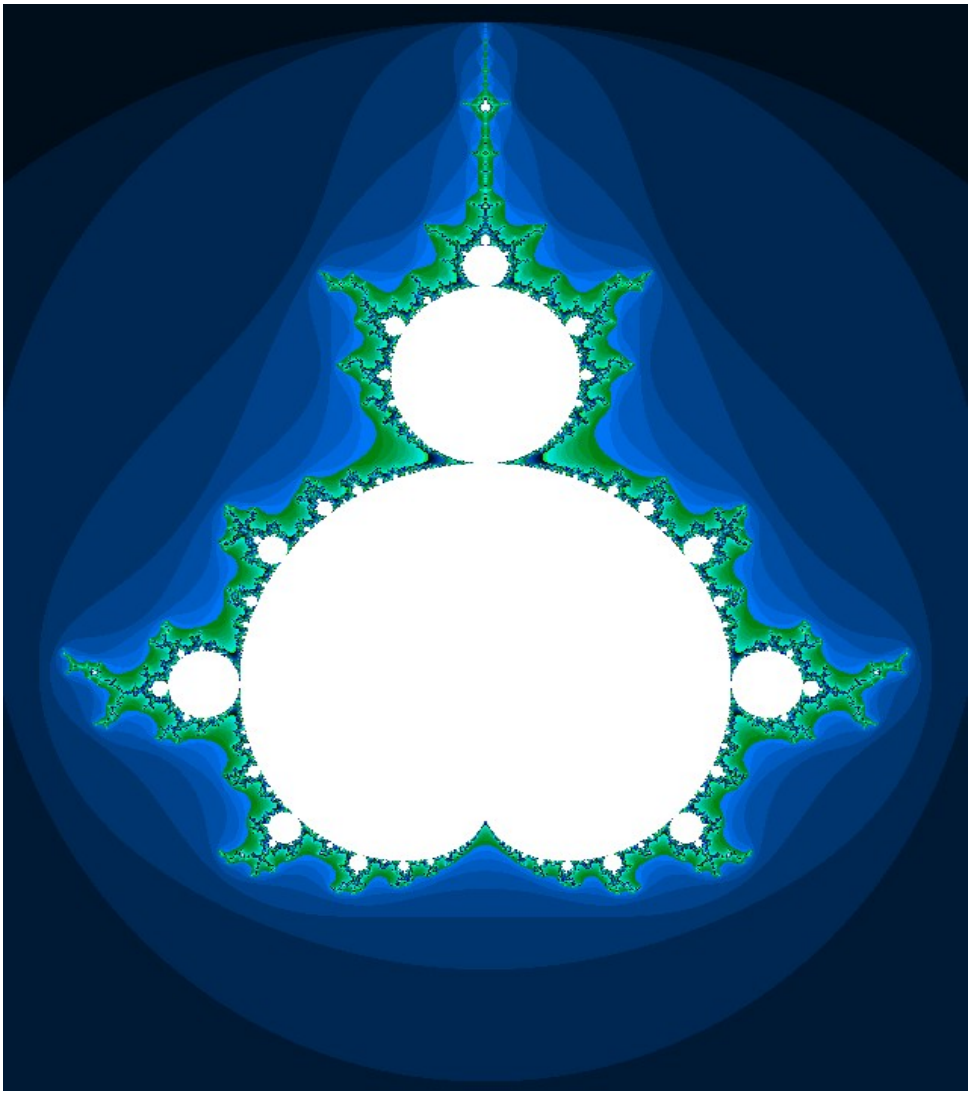

This Is What It's About

You are here now, but you don't know what you are, what this is, or what it means now.

This Is What It's About

Joaquín Almendros Mansanet

Fourth edition, November 2025

The unaltered PDF version can be freely shared.

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The only thing that can change your life is your level of understanding.

If you skip any pages in this book, don't let it be "The P-egg."

Dedicated to my four favorite women:

Auxi, Altea, Yaiza, and Abril*, and to Hugo, the last to arrive, and to Adrián and Marc, essential support.

* in chronological order on this trip)

ZEN

The master

Once, I found a Zen master online and asked him:

“Are things fine as they are, or could they be otherwise?”

“Both. The two of them,” he replied.

The puzzle

Things begin to make sense in the same way a puzzle is assembled: a piece that didn’t fit before fits now because several others have been placed around it.

How many pieces were missing or left over in the last puzzle you put together?

When you finish assembling this one, you’ll see that every piece fits perfectly —but the final image has nothing to do with what you were told it would be.

The pot

What separates a chickpea stew from a pot of water and chickpeas is the time spent over heat, transforming one into the other.

What separates a hundred-year-old tree from a seed is the time it’s been growing.

Without time, nothing transforms, nothing grows — neither do you.

Without tension, without pressure, nothing evolves — neither do you.

Nothing missing, nothing extra

How could you come out of the egg if you weren't inside the egg?

How would you cross to the other side of the bridge if not by the bridge?

How would you transcend the ego if not by using the ego?

How could you wake up if you weren't asleep?

"Essence feeds on false personality." —G. I. Gurdjieff

The enemy

Is this about not being deceived, or about learning?

For no one to be able to deceive you, you'd have to know everything —and then, what would you be doing here, where there's nothing left to learn?

That's why the one who deceives you works for you, even if neither of you knows it.

The watchmaker

A watchmaker spent his life trying to fix a watch, without success.

Near the end of his life, he realized that what he had been trying to fix wasn't a watch —it was a tomato plant, and it already gave magnificent tomatoes. Therefore, there was nothing to fix.

The silent Buddha

A seeker came across the old watchmaker —of whom it was said he had attained enlightenment— and asked him why he didn't share his doctrine for the benefit of humanity.

"There is nothing in humanity that I can improve", he replied.

And lowering his gaze back onto the watch he was repairing, he ended the conversation.

Wisdom

The fool tries to accumulate wealth and power to feel safe, and all he achieves is frustration if he doesn't get them, or fear of losing them if he does.

The wise one understands that everything is fine as it is, and therefore there is nothing to gain or to lose. As a result, his serenity is complete, and fear finds no place to nest within him.

There is no error in foolishness, because it is the path that leads to wisdom. But in the meantime, the one who clings to life finds no rest, while the one who lets go of it lives it fully.

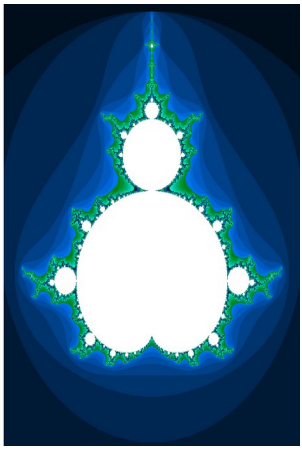
The right path

It’s none other than the one you have beneath your feet right now.

You have never taken a step off the right path —and you won’t, no matter how hard you try.

Here and now

To long for experiences you think you don’t have is like dying of thirst while standing in the middle of a crystal-clear stream.



The universe is governed by a few laws that manifest in countless ways. It’s a fractal. You can reach the origin from any point. You can learn the same by observing a blade of grass or the city of New York.

The future

Nothing is easier than predicting the future: In the long run, the entire Solar System will explode into a cloud

of cosmic dust, which will condense again into planets and stars.

Just as certain is the fact that long before that happens, your current self —and everyone you know— will have already disappeared.

In the short term, you'll simply follow whichever path leads you inevitably toward that outcome. The least important thing is which path it will be.

The back door path

It is understanding. Nothing more.

When you understand, you cannot help but be at peace. If you do not understand, you cannot be at peace.

When you open the back door, you arrive at the place all philosophies are pointing to.

Being happy is a consequence of understanding —it is the effect of a cause.

As you climb a hillside that hides the sea, you cannot see the sea. And from the summit, you cannot stop seeing it.

THIS

The Toad, the Pond, and the Flies

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The Movie

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The Purpose of the P-Egg

The Toad, the Pond, and the Flies

Perhaps the height of happiness for a toad is basking in the sun in its pond. A fly is likely its favorite delicacy —perhaps a juicy green one, or a bluebottle. It may fight other toads to secure a privileged spot in the mud, and from that position of success, attract more mates.

Every habitat harbors the beings that require its conditions. There are no toads in the sky, nor eagles in the swamp, but…

If the toad never lacked flies, muddy water, and the occasional frog, what force would ever push it to stop being a toad and become an eagle?

The toad lives on a planet that orbits a sun, located in a galaxy a hundred thousand light-years across, which contains over two hundred billion stars, and is itself part of a known universe with a hundred billion galaxies… and still, the most important thing to the toad is the flies!

The Success Syndrome

Many years ago, news emerged —close in time— about some young celebrities who had committed suicide. That is: someone who had everything (everything conventionally believed to be important to have, what must be achieved), someone who had reached the summit, the goal… took their own life. This didn’t seem to make any sense. Well, it wouldn’t, if the premise were true —if “everything that is conventionally believed to be important” were truly important.

A simple exercise: Write a ranked list of what is important to you.

How many of the top three or four things on your list can be bought with money?

The success syndrome is having everything conventionally important —and finding yourself just as empty as before. With the added burden that you can no longer search for anything, because you believe you already have it all.

The Happiness of the Poor

One way to justify dissatisfaction is by believing —more or less consciously— that it's caused by what one doesn't have. This leads to a life spent chasing things which, if obtained, trigger the success syndrome; and if not obtained, keep you in a state of permanent dissatisfaction.

So then…?

Many conventionally poor people are truly rich, and many conventionally rich people are genuinely poor. The point is that unhappiness and dissatisfaction are not caused by what is lacking, but by what is not understood.

Hence the introductory line of this book:

The only thing that can change your life is your level of understanding.

If you want to know the true measure of success, you only need to look within: Observe your level of serenity. It will not deceive you.

Tomás and Luis

Tomás and Luis were neighbors. They grew up as friends, and their lives followed quite parallel paths until they finished elementary school. Luis learned to weave and got a job in a factory. Tomás continued his studies and graduated with a degree in economics.

Some time later, Tomás got a job at a bank. A year and a half afterward, he was promoted to branch manager, and two years later, he became the provincial commercial director.

One day, the bank financed a luxury housing development near the city, and Tomás seized the opportunity to buy a house there. A few months after moving in, as he left the development and merged onto the main road —somewhat distracted by a bank matter— he drifted into the opposite lane, collided head-on with another vehicle, and shattered his left leg. He underwent surgery to repair it and began to recover, but a few weeks later he died from a thromboembolism caused by the injuries.

Luis asked for leave from the factory to attend his friend's funeral.

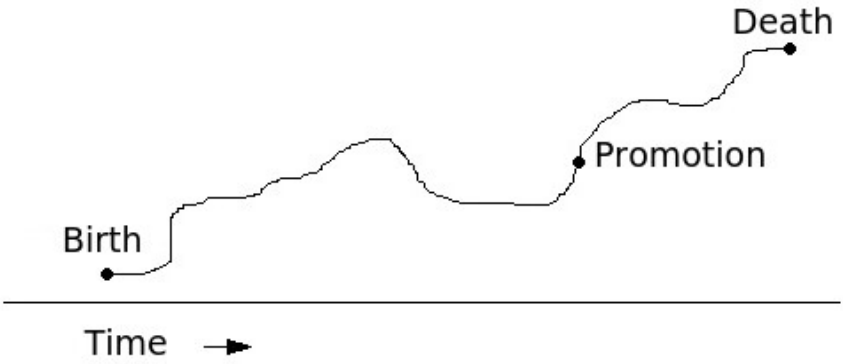
What event in Tomás's life led to his tragic end? At first glance, we might think the mistake was getting distracted while driving. But he was there because he lived in that house, which he had bought thanks to his promotions, which were in turn made possible by the studies his parents had paid for. His parents had worked hard and saved to give him a better life than they had —as every honorable and responsible parent tries to do.

But… was it good or bad that they succeeded?

Of course, they were glad Tomás got the job at the bank, and even more so with each of his promotions. But, in light of what happened… should they really have been happy?

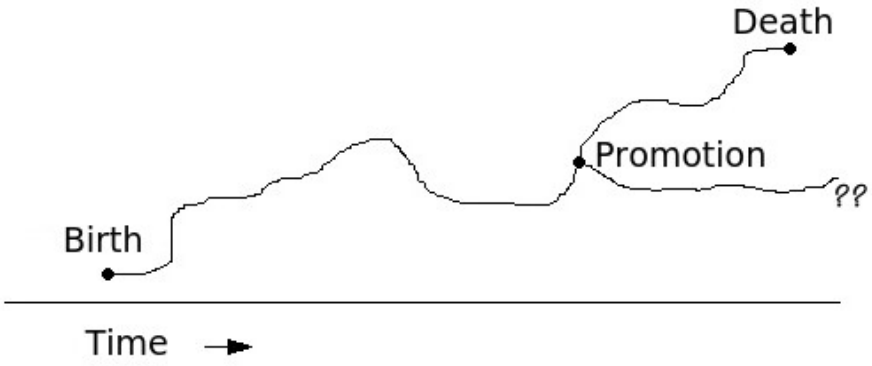
Or rather the opposite —since Tomás's path to misfortune was paved by that sequence of "positive events"?

What would've happened if any one of the events in Tomás's life had played out differently —say, one of his promotions?



Is it reasonable to think the rest of his life would have unfolded exactly the same, except for the promotion? It seems not. Without that promotion, his salary wouldn't have increased. With lower income, he wouldn't have bought that house. His life would have been different. He would've met some people and not others. Perhaps his wife wouldn't be the same, nor his children…

That is: in Tomás's life, we cannot simply remove one event and reattach the ends so that the line stays the same. If the promotion hadn't happened, his life line would've been different —more or less so.



So then: should he have been happy about the promotion? Which of the two lives would've been "better"?

And what does "better" even mean?

Of course Tomás was happy —how could he not be? That's what everyone would've done. Everyone does it. But that doesn't answer the question. Yes, he did it. But... did he have real reasons, or was he simply conditioned —trained by a society that "knows what things are good and which aren't"?

Before adopting an emotional stance —before throwing a party with friends or sinking into self-pity— Tomás should have known three things:

1. What the goal of life is.

2. What the life paths would look like depending on

whether or not the promotion happened.

3. And which of those paths would bring him closer to the goal of life.

Without knowing any of these three, Tomás's happiness might have been no different from that of a fish who finds a worm, only to realize moments later it's hiding a hook.

Or from someone who wins the lottery without knowing that, along with the winning ticket, they've also acquired a seventy percent chance of ending up —within three years— with a broken family and in a worse financial situation than before.

When we are faced with an objective event, the following simplified process unfolds:

1. The senses deliver to our intellect the data they gather from the event.

2. The intellect classifies and analyzes that data using the criteria corresponding to the person's level of understanding in that area, drawing a set of mental conclusions.

3. The body then secretes the substances appropriate to those conclusions, which constitutes the emotional reaction to the event —that is, how we feel afterward.

There are numerous imperfections in this process.

The data reaching our senses is rarely all the data generated by the event itself. Therefore, our perception is more or less incomplete. The level of consciousness we possess —our way of understanding

the data, relating it, and comparing it to internal patterns (our mental structure or level of being)— is different for each person.

What actually happens is that people react emotionally to events based on their desires, experiencing a degree of pleasure or pain depending on the gap between what they believe something *is*, and what they believe it *should be*.

If your data is incorrect, what you believe is happening will not match what is actually happening, and so the conclusions you draw from it will also be incorrect.

Likewise, if your reasoning capacity is not accurate, your conclusions will also be flawed.

Hinduism found a solution to this problem through non-action, which means acting without expecting or evaluating the fruits of the action.

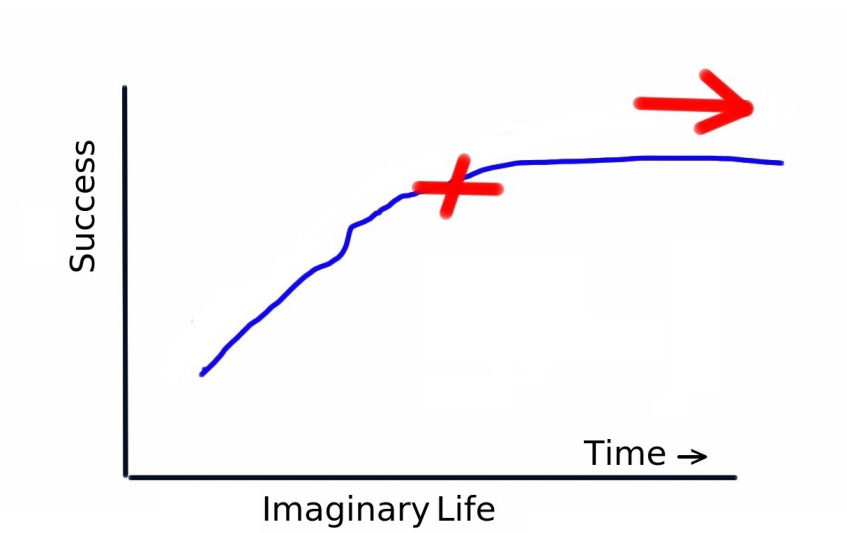
In practice, it looks like this: When you have to act, do so using the best data available to you. Analyze it to the best of your ability. And that's it.

The state of consciousness we humans possess, and the limits of our senses, do not allow us to grasp the meaning of life. Yet that does not prevent our mood from swinging as widely as it does —and often unjustifiably so. If you judge emotionally what happens next, you will be mistaken for sure —because

you still do not know the purpose.

Imagination

We tend to imagine the future looking something like this:



We will struggle to achieve a certain goal, and once we reach it, we'll have "arrived" —and success* will stay with us indefinitely.

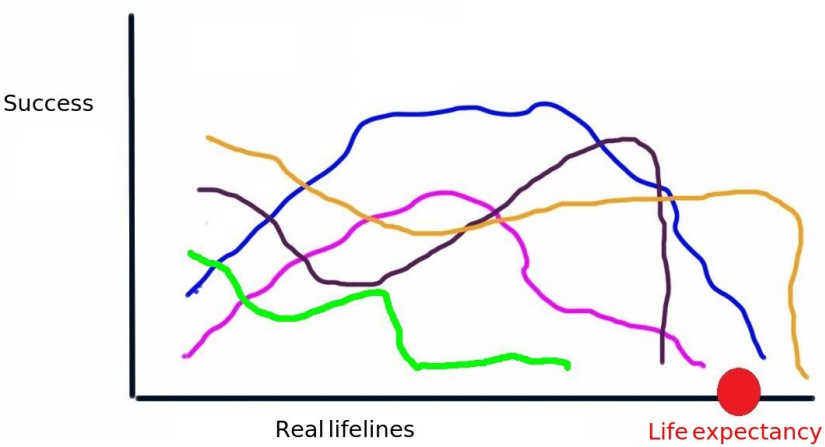
This feeling comes from that kind of shadowy zone that begins where peripheral vision ends, more or less around ear level —that background we call the subconscious.

A consequence of this way of imagining the future is that we live as if we were never going to die.

In our society, this outlook is seen as healthy. But it's based on a falsehood —and on falsehood, just like on fear, nothing solid can ever be built.

The reality is that all possible lives can be sketched on

this other diagram:



All humans who have existed up to now —since the dawn of our species— have drawn life-lines that, regardless of their starting point (their birth conditions) and the level of success they achieved over time, have all ended in death —a few years above or below the average lifespan. The only differences between one life and another lie in the shape of the curve and its duration.

No life is special. Some are more or less comfortable depending on the shape they take. The upward stretches tend to be pleasant. The downward ones, not so much. But in any case, none of it will last long — virtually nothing at all when compared to the nearly fourteen billion years of this universe. Surely, from the Cro-Magnons until today, there have been thousands of people whose lives were structurally very similar to yours.

You've probably seen a nature documentary where a plant sprouts in a field of grass, grows, flowers, and dies —all within five seconds. That's much closer to the

reality of life than the first diagram we imagine.

The life-paths of all the children of yesterday end, at most, in one of the elders of today.

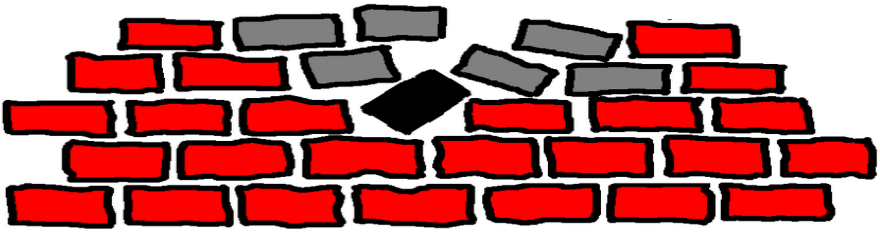
No outfit stays new forever. This is what it is.

Don’t confuse yourself with your outfit.

(*) Here, we understand “success” in its conventional sense.

The Mind and Ideas

In the mental structure, a mistaken idea forces all the ideas related to it to be false as well, to a greater or lesser extent.

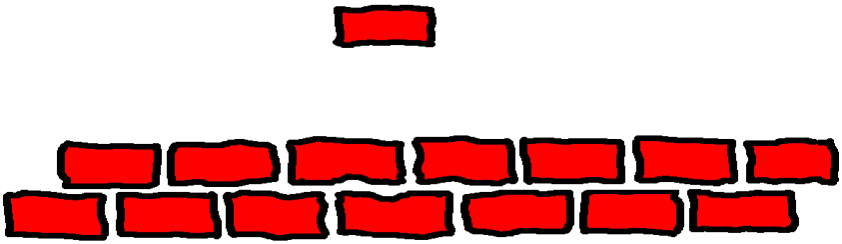


Since emotions are consequences of ideas, every time your focus of attention rests on a false idea, you will generate an inappropriate emotional response.

False ideas give rise to problematic emotions.

All emotional conflicts have their origin in false ideas.

An idea cannot become part of the mind unless it is supported by the other ideas that compose it.



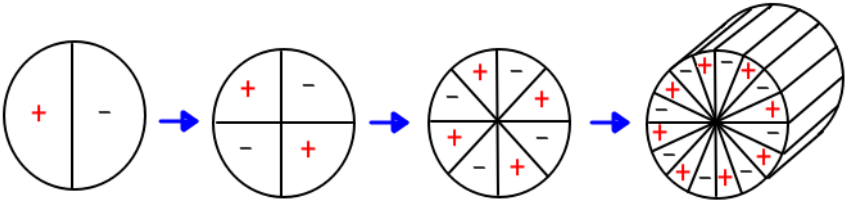
The mind is a structure, and it grows following its own laws.

The Fractal of Polarity

The general law of the principle of polarity states:

"Everything is dual; everything has two poles; everything has its pair of opposites; the similar and the dissimilar are the same; opposites are identical in nature but different in degree; extremes meet; all truths are but half-truths; all paradoxes can be reconciled."
— The Kybalion

A corollary of this law is that, since everything is dual, each pole is also dual, which constitutes a fractal sequence:



Within there is only permanent duality: pleasure and pain, health and sickness, success and failure, joy and sorrow.

The effort to flee from the negative and attract the positive acts like the magnetic field of the stator on the rotor of an electric motor: it is what makes the motor work.

As long as your mind pursues ‘the good’ and flees from ‘the bad,’ it cannot escape the wheel.

Understanding this is the way to transcend it.

Classifications

For the Lapps, the word ‘snow’ (in Finnish) can be named in forty different ways—forty words that allow them to identify exactly what type of snow it is and what can be done with it.

Classifications are necessary for understanding. If we called all the products used for cooking simply ‘ingredients,’ without differentiating them, it would be impossible to define the recipe for a stew. If we named all the components of the plant kingdom ‘vegetables,’ we wouldn’t distinguish the properties of a blade of grass from those of an oak tree. Grouping them all under one single term, we wouldn’t understand how one is long-lived, strong, and tall, and the other flexible, small, and ephemeral. It would seem as if the same thing—the plant—could have very different properties, when in reality they are different entities, each with specific characteristics.

The same happens with the word ‘person.’ The differences among them are enormous; their very varied personalities make it extremely difficult to understand their nature if we call them all by the same name.

The Balance of Systems

The principle of conservation of energy states that “in any isolated physical system, energy remains constant.”

In a broad sense, when several forces act upon a body, if they compensate each other, the body will remain in its current state of rest or motion. If they do not compensate, there will be a resultant force that will change the kinetic state or produce a mechanical deformation.

This principle is equally valid when dealing with mental processes. If an individual receives a traumatic stimulus and rationalizes it, the energy of the trauma transforms into an increase in their level of understanding. On the other hand, if they react depressively, the trauma is compensated with depression. In both cases, the individual moves to a new state of stability.

The two previous examples are merely manifestations in the physical and psychological worlds of a more general law, which we could state as a theorem in either of these two ways:

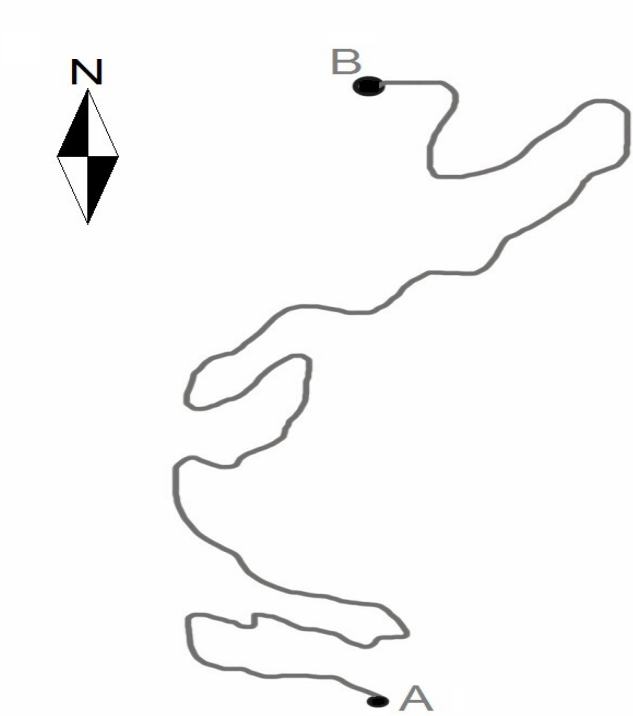
The set of variables that define a system is always in balance.

A change in any variable of a system always entails the alteration of at least one other variable that balances it.

A corollary of this theorem is that, even if it were possible to alter the past, it would be impossible to insert or eliminate events while keeping everything else the same.

When someone says, for example, “I would like to have more money” (note that the proposition has two parts: the explicit, “I would like to have more money,” and the implicit, “… and everything else would stay as it is”), they are stating something absolutely impossible. With more money, their children would have forged a different character. The couple’s relationship would not be the same, and their degree of understanding—built, among other things, from the stimuli derived from their economic situation—would not be the same either.

The Right Path

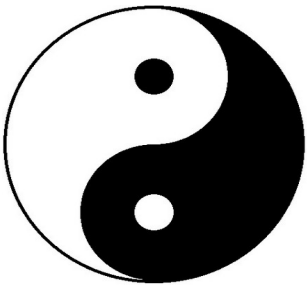


City B lies north of City A, but the terrain between them is rough, forcing a winding path. Only sometimes does its direction point north. If you travel from A to B, every step you take brings you one step closer to your destination, even if at that moment you are walking south.

The right path —the path of Buddha, the Way of realization— is what lies beneath your feet, and nothing else,

but usually the compass of your mind sees it differently.

The Movie



Think of any movie you have seen. Got it? Now remove the negative parts. Generally, if it's a drama, remove the murderer, old age, illness, misery, injustice, loneliness, misunderstanding—remove what creates the drama, remove *the 'negative'...*

Is there still a movie left?

And if there is no movie,

would you go to the cinema?

If you always had perfect* health, perfect* finances, and perfect* relationships, there would be no tension. Then, what force would be capable of pulling you out of your current state?

No stew without fire.

(*) Perfect from the conventional point of view, because perfect is exactly what you have, no matter how uncomfortable it may feel. The thing is, you just haven't realized it yet.

The Objective-Mean Law

A football fan, while fixated on whether the referee blew the whistle in favor or not, cannot understand that there is a higher plane where football is a business, and to maintain it, there must be a permanent controversy that, if it doesn't occur spontaneously, must be manufactured—can you imagine a league with only one strong team and no incidents throughout the season?

In other words, whatever happens (whether a foul or not), both things—one and its opposite—are equally necessary when seen from the next level. Football is a means (a sport) to an end (a business).

Let's go up one level: An economist won't understand how it's possible for a team to lose millions and owe hundreds without going bankrupt. They should restructure, sign fewer players... It's the same thing; the economist doesn't see that there is another plane where football is not a business but a mass distraction, where again there is a means (a business) used for an end (distraction). From the distraction's point of view, winning or losing in business makes no difference.

One more step up: A sociologist will think that distraction is alienating and advocate for other, more constructive forms of entertainment. Perfect, but from their plane, they don't see that in order to wake up, you first have to be asleep. The end is awakening, and one of the means is the reaction to alienation.

We can state the Objective-Mean Law as:

The means to achieve an end on a higher plane is to use the polarity of the immediately lower plane.

Thus, what manifests on one plane as good-bad is nothing more than a means to a ‘real’ objective, which lies on the next plane. Therefore, if you are able to understand from that next plane, duality becomes zero in importance. Not small or very small, but zero.

That is watching the movie consciously, knowing you are watching a movie, instead of immersing yourself and being tossed around like a kite in the wind. But how will you stop being tossed if you weren’t tossed beforehand?

Dimensions and the Future

The dimensional spaces we know are these:

- Zero dimensions: a point.
- One dimension: length. The line. An infinite succession of points.
- Two dimensions: surface. An infinite succession of lines. The plane.
- Three dimensions: volume. An infinite succession of planes. The cube.
- Four dimensions: 4D space. The film roll. An infinite succession of 3D spaces.
- Five dimensions: the multiverse. All possible movies. All possible futures at once.

A sub-dimension is any space whose dimensions are not infinite. For example, a segment is a sub-dimensional space of one dimension, since it has length but it is not infinite like a line. Likewise, a flat figure is a sub-dimension of a plane, and so on.

A sub-dimensional being within an ‘n’-dimensional space could only manifest as an ‘n-1’ dimensional being within it. A segment, viewed from inside a line, would appear as a point; a flat figure, seen from inside a plane, would appear as a line.

If there were beings inhabiting each dimensional space, their bodies would have to be sub-dimensional relative to that space, or at least have one dimension less than the space containing them. On a line, another line could not live because it would fill it

completely; only segments and ‘point beings’ could exist. Similarly, on a plane, only flat figures, line-beings, and point-beings could live. In the cube, volumes, flat beings, lines, and points; and in 4D, 3D beings, 2D, 1D, and 0D. The space we inhabit is 4D, which is why it can contain 3D beings and objects.

Each dimensional space is composed of infinite spaces of the previous dimension.

Also note that the movement of an ‘n’-dimensional space generates the ‘n+1’ space. Thus, the movement of a point generates a line; the movement of a line generates a surface; the movement of a surface generates a volume; and the movement of a volume generates a 4D space.

The movement of a space generates a space of the next dimension.

A frame, like a photo, is the 2D representation of a 3D space. If a movie camera had a lens and film with resolution capable of capturing the entire universe at once in each frame, each of those frames would be an exact representation of the universe and all its contained objects at the instant the shutter fires. The sequence of frames of this film would constitute the movement of a 3D space—that is, the film would be a 4D space, which is what we inhabit. 4D has three space dimensions (x, y, z) and one time dimension (t). These four coordinates are necessary to describe the position of any being, object, or event: where and when it is, or where and when it occurs.

If you go to the movies, the entire film is already there. Before you sit in the seat, the film already exists

complete, from beginning to end. Before you start watching it, it has actually already ended. The film is not created moment by moment; it contains all moments (which is why it is a 4D solid). The moments you have seen if you've started watching it, and those you haven't seen yet, all exist now.

A book has all its pages written before you start reading it; the book is completely finished even if you haven't reached the middle.

We say: "I don't know what will happen next year," when it would be more accurate to say, "I don't know what happened next year."

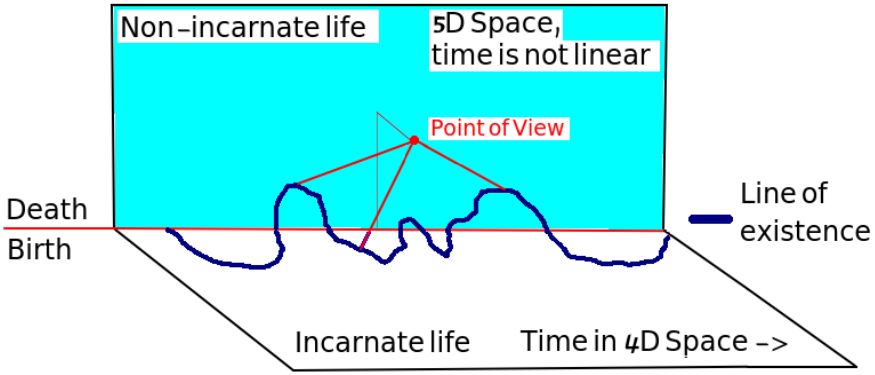
All the things that worry you now, and those you don't yet know will worry you, have already had their outcome.

Imagine, in the 4D solid, a portion that contains your path from birth to death. It would look like a worm—a 'time worm.' That portion is your life, the one you are traveling through, the one that already was, the one that is already finished, even if you are young and still have much to see.

This shift in perspective is important.

Each dimensional space adds a property that doesn't exist in the previous dimensional space. Thus, 1D adds length, which a point does not have; 2D adds surface, which a line does not have; 3D adds volume, which a plane does not have; 4D adds time, which volume does not have; 5D adds all the possibilities of universes—all that can be—that don't exist in just one of them (4D)…

and 6D? 6D is consciousness, the capacity to perceive all possible universes (5D).



Adding a dimension to 4D has a similar effect as going from 2D to 3D: seeing the road from inside the vehicle driving through a valley (2D), or seeing it from the top of the mountain overlooking the valley (3D). From that point, which is in a dimension added with respect to the valley, one can observe the entire road at once—every curve the driver has passed as well as every curve still ahead—all are perceived as present by the 3D observer. That is why from the soul, from the self, all experiences are now, timeless.

The P-egg

Normally, the egg is understood as something different from the hen; however, there is a continuous process that includes both. To refer to it, we will call it the P-egg (read as "process egg"), and define it as that process of transformation which, at one of its moments, is an egg — a hen's egg, in this case.

Applying the same criterion to the hen, P-hen would be defined as that process of transformation which, at one of its moments, is a hen.

The process that contains the egg at one moment is the same process that contains the hen at another. They are not two different processes, but one single process. They are the same,

$$\textit{P-egg} = \textit{P-hen}$$

In the same way, P-acorn is equal to P-oak, and the same applies to all natural processes. That is, on one hand, there are the elements of our perception as individual, separate objects—eggs, hens, acorns, or oaks—and on the other, the processes of which those objects are part.

The elements of processes appear to our senses as tangible and real entities; the processes themselves, however, seem to exist more in the conceptual world than in the physical. This common viewpoint is susceptible to deeper analysis, for which we state some premises:

– *Every natural process is associated with a non-zero rate of change*. This is obvious because if the rate were zero, there would be no change, and therefore we would not be facing a process but a static situation.*

– *For an observer, each process can have different rates at each moment.* This perception is subjective because the observer may not know the process's details or the variables evolving within it. For example, a hen's egg shows no apparent changes to a layperson during the 21 days of incubation; yet the process never stops, since during that time the embryo's gestation completes.

– *The subjective individuality of the elements of a process depends on the subjective rate of the process.* The slower the perceived rate by the observer, the more the observer thinks what they see is a thing rather than a process. Conversely, the faster the rate, the more consistent the process appears, and less the individual element.

Continuing the previous example, the observer will perceive the thing 'egg' until the chick begins to break the shell, at which point they will perceive the process 'hatching,' because the apparent rate of change becomes very noticeable; once this finishes, the observer will again perceive another thing, the 'chick,' because the process's rate slows down again. In fast motion, all things are seen as what they really are: processes.

From this, it follows that even though we subjectively perceive constant phases of a process that seem like 'things,' these are no more than apparent slowdowns in the rate of the process, which never stops. That is, the thing 'egg' on its first day is different from the thing 'egg' a day later; thus, we do not have a single egg but an egg with one day of gestation, which after 24 hours becomes something different (an egg with two days of gestation), and so on until reaching the 'thing egg of day 21.' Extending this reasoning, we realize that every hour of those 21 days produces

transformations in the egg, as does every minute, second, etc. That is, the thing ‘egg’ at one instant is different from the thing ‘egg’ at the next instant; it is not the same thing, it does not properly persist in time, it does not truly exist. The only objectively real thing is the process, the P-egg.

From the above, we can formulate a theorem:

The elements of a natural process do not have objective individuality; the only real thing is the process itself.

Corollary:

In the universe, only processes exist.

Applied to the human being, it leads to the conclusion that there is no such thing as ‘I,’ but rather a process along which the ‘I’ constantly changes. The only existent thing is P-I. In other words,

*The human being is not an individual but a process**.*

The Buddhist principles of impermanence (Anitya) and no-self (Anatman) are a necessary consequence of this theorem since permanence, of the self or anything else, does not exist in this universe.

Similarly, applied to the universe, what exists is P-universe. Therefore,

The universe is not a thing but a process.

Although we have defined the P-egg process, for understanding’s sake, we have not delimited it. P-egg does not only go from egg to hen, because it needs water and food to grow. Water is at one moment

contained in the egg, and at another, it is the ocean. The calcium of the shell is also rock and star. If we try to define where the limits of the P-egg end, we find an impossibility because they do not exist. The limits of the P-egg are those of the universe itself, that is,

P-egg = P-universe

From this, we deduce another theorem:

The only process that exists in the universe is the universe itself.

Or, put another way, the universe is the being and essence of all that exists; therefore, the One, the Tao, as underlying essence, is nothing other than the same universal process. Thus,

One = Tao = P-universe

but also:

One = Tao = P-universe = P-egg = P-I

That is why you have always been in the One, because there is nothing outside the One. Where else would you be?

That is why you have always been Buddha, since there is nothing other than Buddha—what else could you be?

If you still don’t quite see it, don’t worry, few acorns realize they are oaks.

(*) Static situations do not exist. A rock is in constant motion, but at the speed of geological processes, which we do not perceive at our scale.

(**) A four-dimensional process, as we saw on the previous page — Dimensions and Future.

The Space of the P-Egg

When a moving object emits a pulse of light, the emission event becomes fixed in spacetime. That event is unique and immutable: the later trajectory of the emitter does not alter the geometric center of the light cone that originates from it.

From this fact, only two possibilities can follow:

A) The propagation center moves together with the emitter.

B) The center remains fixed in a frame different from that of the emitter.

Option **A** is physically impossible because an event that has already occurred cannot move with the emitter without violating the very geometry of the light cone. Therefore, option **B** is necessarily true.

Empirical example:

In cosmological observation, distant galaxies share a common motion dictated by the expansion of spacetime. Their peculiar velocities are very small compared to the general flow. This implies that the relevant events —the centers of light cones— are in relative rest within the same geometric structure (the cosmological metric). This relative rest means that their light cones have centers that evolve in an orderly, synchronized way, as if they were anchored to the same geometric (though not material) frame.

Let us call **RFp** the reference frame at rest with respect to the propagation center of a pulse. Meanwhile, the emitter has its own frame **RFm**.

From here it follows that:

- each emission generates a geometric center at rest with respect to some RFp,
- that RFp does not, in general, coincide with RFm.

If the emitter releases two pulses at different times, two propagation centers are generated, belonging to RFp_1 and RFp_2.

These centers are not physical objects or particles: they are geometric positions in spacetime.

Every propagation center lacks dynamics. It has no mass: it cannot fall, vibrate, move, or respond to any force or field. It can only *be*.

Therefore, any difference between RFp_1 and RFp_2 could not be attributed to any physical dynamics, but only to the structure of space.

This has a decisive consequence:

If RFp_1 and RFp_2 were different and in relative motion, that “motion” could not be attributed to any physical cause, because the centers are not objects. It could only be explained by assuming the existence of a dynamic substrate that drags those geometric positions.

But introducing a material substrate is unnecessary and contradictory: the only coherent explanation is that

the centers remain in relative rest because they belong to the same fixed geometric space.

Therefore all RFp must coincide.

$RFp_1 = RFp_2 = \ldots = RFpn = ARF$

This result does not depend on properties of the emitters nor on the initial conditions of the universe, because

the centers have no dynamics:

they cannot fall, vibrate, be moved, dragged, or pushed. They can only be located within a single, stable geometric space.

The Absolute Reference Frame

If all propagation centers are in relative rest, then

there exists an absolute geometric frame: the Absolute Reference Frame (ARF),

defined by:

1. The geometric centers of all light cones.
2. The structure of the space that contains them.
3. The mutual invariance of their relative positions.

The ARF is not an “ether”:

it is not a material medium but

a geometric property of spacetime.

It is geometry, not matter.

Just as the metric defines distances and times, the ARF defines a geometric “absolute rest” for propagation.

The Reference Space (RS)

If an ARF exists, then that frame must be the geometric space in which all phenomena are inscribed:

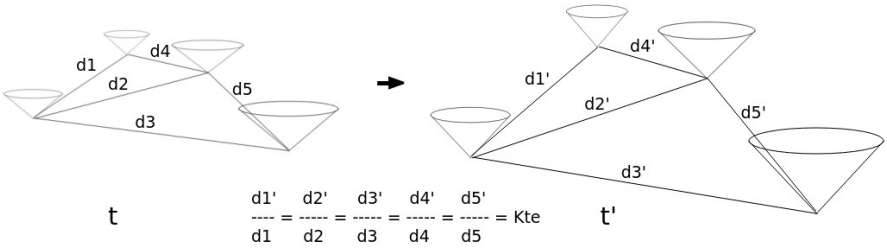
a real geometric space, RS,

which satisfies:

- Every physical phenomenon occurs within RS.
- All propagation centers are fixed within it.
- RS is a property of P-universe: its internal geometry.
- P-universe necessarily contains RS.
- Nothing physical can occur outside RS.

If P-egg = P-universe, then RS is the “size” of the P-egg, whether finite or not.

Every physical phenomenon is necessarily inscribed in that geometric structure.



The Purpose of the P-Egg

The P-egg = P-universe is deterministic because, at every moment and at every level, it follows the Law of Minimum Effort (LdME), which implies that there are never two or more real options, but only one.

The only conceivable way for an event to unfold randomly in the next instant would be for it to be in a “neutral position”: imagine a perfect sphere resting in equilibrium on the tip of an ideal needle. It seems that from there it could fall in any direction, since none is preferential. But even that situation is not truly random: the sphere would remain motionless until it receives a push, and any possible push would have a deterministic origin, so the fall would not constitute a stochastic event.

P-egg tends toward states of greater absolute coherence. Although locally, in a portion of spacetime, the evolutionary direction may appear inverted, in its totality it must remain or it would already have collapsed. The mechanism implies the creation of functional scenarios that serve the development of consciousness and are later discarded. A human body is an example: from the body’s point of view there is decay, decrepitude; from the perspective of consciousness, of the Self, there is only growth.

If the universe’s purpose were to devolve, it would not have developed at all, because the net result of all events within it would be devolutive at every moment. This would also imply an ontological absurdity for any kind of intelligence: to exist with the ultimate purpose of degenerating.

The universe is a deterministic organic system that, in every event, tends toward the general state of greater coherence.

Assuming that some kind of superior intelligence exists in the universe —call it God, the All, the Source, the Tao, the Universe itself, or anything else (HN, Higher Node, from here on)— and linking this with earlier conclusions, we can infer that, whatever the nature of that HN:

1. Strictly speaking, HN = P-self = P-universe, but viewed from the phenomenological plane (PP) in which the human personality manifests, HN has characteristics of its own, obviously different from human ones.

2. HN must obey all the laws of P-universe in PP. In particular, the LdME, for the universal objective of increasing consciousness (coherence).

3. The objectives of HN in PP may not align with those of personalities (the human egos) in that plane. Similar to how the consciousness that governs a savannah ecosystem will not have its purpose aligned with that of a gazelle, since to maintain equilibrium the gazelle must perish in the jaws of a lion.

4. The harshness of this mechanism dissolves only through a change in consciousness, a metanoia. For example, if a wave had consciousness, it might be distressed by its brief existence, ending when it breaks. But if the wave manages to understand that it is not a wave but the sea, and shifts its center of consciousness to that level, all its worries vanish instantly.

5. HN cannot act against the purpose of P-universe, from which it follows that its action on any plane must be absolutely beneficial (a redundant proposition, because since everything is P-universe, nothing in P-universe can act against the purpose of P-universe; this would amount to P-universe acting against its own purpose, which is absurd).

Saying that nothing can act against the purpose of P-universe is not a theistic argument but a logical one: it would be equivalent to a totality acting against itself.

From the above it follows that the only way to eliminate suffering is to increase the level of understanding to the point where one lives from the permanent contemplation that the purpose of P-universe is your real purpose, even if you do not know it and it appears misaligned with that of your personality.

The only thing that can modify your life is your level of understanding.

This is akin to “having faith,” but from a strictly logical approach.

P-universe = Absolute Being = self-organized totality = the only reality that exists.

Properties:

1. Non-dual: there are no separate “things,” only one process.

2. Self-sufficient: it needs nothing outside itself, because nothing exists outside P-universe.

3. Deterministic: every microstate follows the LdME → the evolution of the universe is the minimal-effort trajectory. Anything else would imply that P-universe is not intelligent.

4. Self-oriented: its end is the maximization of coherence and consciousness, with the LdME as its fundamental operating principle.

5. It generates planes of manifestation according to levels of complexity.

A consequence of this is that the only action possible, at any level, is the one that is occurring. If it were otherwise, P-universe would not be deterministic and the LdME would not hold, in which case P-universe would not be structurally viable.

There is an apparent paradox from the PP, in which “free will” seems to exist, but this misunderstanding is necessary as part of determinism and the LdME. That appearance is merely a convenient stimulus along a section of the path that unfolds within PP.

Strictly speaking,

the only thing a consciousness can “do” is what it does.

It cannot act in any way other than the way it acts. Once a certain level of understanding is reached, “to do” is to contemplate and learn, as well as what a Zen master does: sleep when sleepy, eat when hungry, and work when needed. That is, neither you, nor I, nor HN have any other option, nor can we err (in the absolute sense).

As consciousness increases its level of understanding,

it simply flows more, because it is more aligned with P-universe. And this cannot be forced or avoided. To quote another Zen aphorism: if you understand it, it is as it is; and if you do not understand it, it is as it is. It is as it is in any case; when you understand it you stop suffering, but suffering is precisely what leads you to understand it. A perfect design.

Integrating this does not change reality; it changes you.

DREAM

The Party and the Door

The Nightmare

The Talisman

The Stage

Mind and Confinement

The Party and the Door

You find yourself at a party. There are quite a few people. Each one, revolving around their own thoughts, moves through the party as best they can: some look for a partner, others wear expensive clothes, someone dances better... music, drinks, some in love, others arguing, young people who came with their parents, and old folks remembering past times, a few drunkards...

You are just one more, participating, socializing, drinking, falling in love and getting angry, sometimes enjoying yourself... but there is something that just doesn't fit. For a long time, you thought it was because you weren't a good enough dancer, nor did you wear the best suit or have the flashiest car. You were sure it was that. You had to try harder to dance better, dress better, have a better car. Besides, everyone at the party was just as sure, the billboards assured it: When you get the new BMW, you will be the happiest at the party, everyone will respect you, and you'll get the best partners.

Suddenly, you realize something: You don't know where you were before the party. Fascinating. I am here, the others are here too, but nobody knows where they were before. The power of that thought stands out above the noise, the music, the chatter, and the laughter:

Where were you before the party?

Upon becoming aware of this, you discover one more thing: At the party, there is a door with the special characteristic that whoever crosses it is never seen at the party again. Many of those who have been at the party a little before you have already gone through the

door. That focuses your attention so much that the party things move into the background… Music, drinks, people, yes, yes, but

What is behind the door?

You remain at the party with growing perplexity; you have stopped vibrating with the music. You perceive that things are not what they seem. If it’s not important what clothes you wear, nor the car you have, nor who you are with, then…

What is the party really about?

The Nightmare

While sleeping, you have a nightmare: Your house is on fire. You feel panic, you are going to lose all your belongings, your lifelong job. Suddenly, you hesitate; you don't know if the new car is also inside the garage. While you're thinking about it, you seem to see movement through a window — are they shadows and reflections of the flames?... it seems like someone from your loved ones... The tension becomes unbearable and you wake up disturbed and covered in cold sweat.

Now, awake, what importance does it have whether the car was or wasn't in the garage or whether those were reflections or loved ones?

It was a dream. Nothing that happened inside it matters, only your suffering was real because you didn't know you were dreaming.

THIS: DREAM

By the way, when you dream you take for granted that what is happening is real, you don't question the frame of your dream, its foundation, the stage — and that keeps you dreaming... what keeps you dreaming in the state of consciousness you call 'awake'? What are you taking for granted?

THIS: DREAM

In a dream, everything seems absolutely real, the emotional response is the one you would give to that situation if it happened in reality, but how are you unable to identify the scene as a dream? What makes a dream scene seem completely real to your consciousness? And therefore, what makes this everyday reality, 'this', seem real to your

consciousness?

That is the crux, the gateway to what you have been seeking since you were born.

When you arrived here, you didn’t bring things, only your level of being. When you leave, it is the only thing you will take with you.

Remember: The only thing that matters is what helps you understand. Your level of understanding is the only thing you cannot lose in a fire.

The Talisman

In dreams, a phenomenon of blurred perception occurs: You have someone in front of you, you know who they are, but you can't see their face clearly—or rather, you see their face, but the features are not well defined. You're in a house, you know what's on a shelf, but when you look, the objects are not clearly visible, a book can't be read, neither can you dial a phone number or sometimes even recall a name... everything happens as if there were an impenetrable boundary, as if you were inside a bubble such that inside you feel like you perceive correctly, but when you approach its surface, it prevents you from seeing clearly beyond it.

When you are awake (in the waking state), something similar happens. You have absolute certainty that everything is coherent, but when you try to see more deeply, values, principles, beliefs, they blur, fade, and lose consistency. The same feeling as when you dream. Realizing this is like finding a talisman that allows you to see that

YOU, HERE, NOW:

ARE DREAMING!!

Don't worry, you're not alone, the party is full of people in the same state as you.

The Stage

There are five states of consciousness close to our level of existence:

- Dream without dreams
- Dream with dreams
- Lucid dream
- Hypnotic dream
- Wakefulness
- Lucid wakefulness

The first two dream states and wakefulness are experienced by all humans, and probably also shared by higher animals.

Lucid dreaming is relatively frequent. It happens when, within a dream, you become aware of the abnormality of the situation and realize you are dreaming. Then you "wake up" inside the dream, and your relationship with the 'reality' occurring in the dream changes completely. For example, the cliff that in a normal dream may cause anxiety and vertigo becomes, in a lucid dream, an invitation to start flying*. You know you are dreaming, fear disappears. The sensation is truly incredible.

Wakefulness—being awake—is also experienced by any dog. Their state of consciousness is different from ours only because the intellectual part of their mind is much less developed (the emotional part also less so, but not as much difference as in the intellectual, and the instinctive part is practically at the same level).

Lucid wakefulness is where we are headed. In Western culture, this state is not often discussed, so it has remained almost hidden, unlike in practically the entire rest of the world. It is what in the East is known as Awakening, Enlightenment, Buddhic Consciousness, Realization, or Satori, among others.

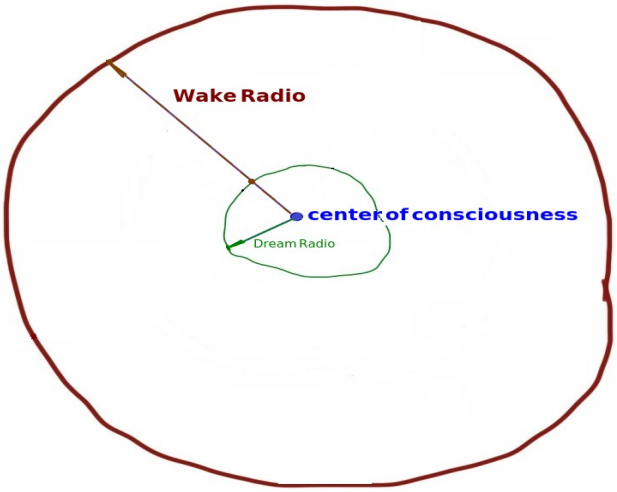
Perception involves a center of perception, which we will call the center of consciousness, the perceived stimuli, and the space where this action takes place (the party hall). We will approach the study of this matter using the two states of consciousness we know best: dreaming with dreams (dream from now on), and wakefulness. In these two states, the phenomena differ because the senses do not work the same way, but the stimuli are identical. During the dream, you might not be able to see the face of the person in front of you, but if you are dreaming that they are a thief, the stimulus will be the same as it would be in wakefulness and will generate exactly the same emotional response, because the stimulus is received by the same mind. That is, the center of consciousness is located inside the same mind, both when dreaming and when awake.

Difference between the radii of consciousness:

The difference between dreaming and wakefulness lies in the space where the two states manifest, not in the center of consciousness, nor the mind, nor the stimuli.

The oneiric space is the stage where the dream unfolds. Stage taken in the literal sense, as an area delimited by the scenery, which constitutes the 'frame of reality' for the characters.

In the wakeful state, what we call the 'real world', is another space like the oneiric, but of different size.



To define the size of the stages, we will use the radius of consciousness, which represents the distance between the center of consciousness and the scenery, which is the set of ideas, beliefs, principles, etc., that are taken for granted without questioning them.

The oneiric space has a much smaller radius than that of wakefulness. For example, you can dream you are riding a motorcycle, without realizing that you don’t know where the motorcycle came from or when your journey began — these would be the two elements immediately prior to what you are experiencing, and you do not question them because they are like painted on the scenery, right in front of your nose. The radius is very small.

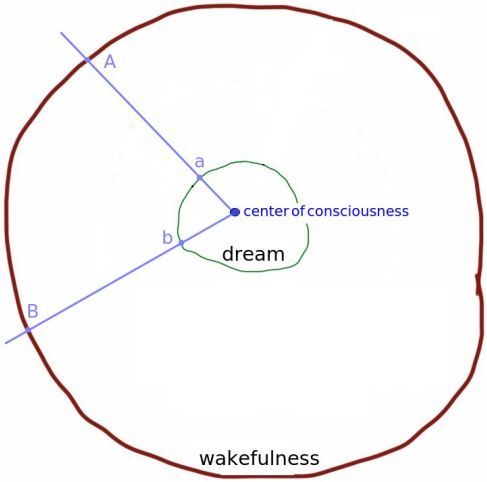
The wakeful space has a larger radius than the oneiric but is qualitatively identical. If you don’t believe it, think about where you were before you were born.

In summary, the perceiver, the center of

consciousness, ‘appears’ in a stage whose limits it does not question, which are the ones that support the reality of the scene within which the perceived experience occurs (In the Three Kings parade, children exist in a reality completely different from that of their parents).

When the perceiver identifies the scenery, a qualitative change in the state of consciousness occurs, and that level of reality and the emotional relationship held with it are transcended — *awakening happens*.

Correspondence between the stages:



We can say that the stages of the different levels of consciousness have a kind of concentric geometry, so that each event occurring in one has its counterpart in the others.

For example: Where was I before getting on the motorcycle? (**a** in the scenery of the oneiric stage) is equivalent to Where was I before being born? (**A** in the

wakefulness stage). Points **a** and **A** are the points of the scenery where our oneiric and wakeful consciousness reach; their limits in that direction. Likewise, if b is not being able to read a book we have in our hands, B might be the inability to understand our relationship with a partner. **c** is not being able to dial a phone number, and **C** not being able to achieve a certain goal. This has nothing to do with the meaning of dreams; it is that a limit of one stage (a point in the scenery) has its equivalent limit in the other, as if it were a reflection.

The hypnotic dream:

It is the state in which a hypnotized subject finds themselves, subjected to the suggestions of the hypnotist. The study of this phenomenon is particularly useful to understand the other states of consciousness and, in general, to understand the functioning of the mind and its relation to the center of consciousness.

In the state of hypnosis, the subject experiences the situations suggested by the hypnotist, perceiving them as real with their senses. For example, absolute anesthesia can be induced, allowing major surgery without pharmacological anesthesia (Dr. Escudero). During the operation, the subject is conscious and feels no pain. In the field of entertainment, there are countless effects caused by hypnotic or post-hypnotic suggestions, very striking. In all of them, the hypnotist only defines the situation with a few indications, from which the subject's mind builds a coherent scenario, which is experienced with all its consequences.

The wakeful state is identical to the hypnotic dream, only the mind is not induced by an external actor but by itself from stimuli (see MIND and MENTAL MECHANICS). That is, the mind builds scenarios from

stimuli, whether generated in the oneiric state, lucid oneiric, wakefulness, or hypnotic dream. In any case,

based on the stimuli it has, the mind automatically creates a scenario experienced by the center of consciousness,

WITHOUT QUESTIONING ITS DEGREE OF REALITY.

The transition to the next scenario is similar to the succession of scenes in a movie: one scene takes place inside a room, the next under the Eiffel Tower, and the third in a forest. The first may be romantic, the second action, and the last horror.

Ordinary wakefulness consists of experiencing a succession of scenarios created by the mind, generally very different and with short transitions between them.

*When Truman** found the ladder and the door of the scenery after crossing the sea, he made a mistake: instead of looking for the next limit, the next scenery, and the door to exit it, he thought he had arrived. Thus, believing he was already outside, he was actually even deeper inside.*

*) Lucid dreams could also be called playful dreams, because they are really fun.

**) *The Truman Show* 1998.

Mind and Confinement

For a plasma state matter not to disperse, it is confined within a magnetic field that repels it with increasing force the closer it gets. Something similar happens with the mind and fear. The mind is the plasma, and fear is the field that confines it.

Like everything, fear fulfills its function until it no longer needs to. Just like the eggshell, which protects the embryo's development until it is broken because it's no longer necessary.

The confinement of the mind materializes in 'the stage,' which we have discussed. For the mind to free itself from confinement, it must first approach the backdrop closely enough to tear it down, overcoming the field of fear that protects it. To do this, it can use a special battering ram: The question

"So what?"

If, in the face of fear, instead of fleeing or keeping a prudent distance, the mind is able to charge it with *"So what?"*, it begins to analyze the fear, corroding it from its foundations, because the result of the analysis is understanding, and

understanding displaces fear.

Occupying its place, it eliminates it and the mind reaches the edge of the stage, the backdrop. The backdrop falls like a curtain, and the mind expands its radius of consciousness to the next stage.

Facing fear is an energetic matter. If the mind lacks enough energy, it reacts by fleeing, avoiding the situation that triggers it, and blocking the analysis that could free it.

THE LAW OF LEAST EFFORT

The Saint and the Thief

The Balance

The Crossroads

The Saint and the Thief

Someone has lost their wallet. If a saint finds it, they won't be able to keep it. If a thief finds it, they won't be able to return it. Neither of them is free. Both are subjected to a derivative of the Law of Least Effort, which here we could state as:

Events always follow the path of least energy.

The saint, to keep it, would have to overcome their nature as a saint, and that requires much more energy than returning it. The thief experiences the same but in reverse. In both cases, the same mechanism operates, the same law, which works by balancing forces that result in one and only one possible outcome, depending on the level of being of each individual.

Let's modify the saint's situation a bit: When the saint is about to return the wallet (a luxurious wallet that, by its appearance, undoubtedly belongs to a rich person), they stumble upon a family begging for alms… this changes their internal balance, now they can't return it and ignore those who are suffering hunger and cold. Thinking that these people need the money more than its owner, and that if Buddha made their paths cross, it cannot be a coincidence, the saint gives them all the money.

Now, the thief's case: While still wavering between stunned disbelief and the highest joy, unable to believe their luck, while feeling the soft touch of the expensive accessory full of bills, the thief looks up and sees a guard a few meters away who has witnessed the whole scene. Cursing their fate, the thief chooses to return the wallet.

Saint and thief have acted in the only way they could. Neither was free to choose between various options, they could only choose the one that required the least energy according to their nature.

Think of an example about yourself: Suppose you have to make an effort to pay for your children’s studies. Apparently, you can choose between paying and sacrificing, or not paying and investing that money in your own comforts… do you really have two options, or just one?

The Balance

The law of least effort operates through balances. A balance is a conscious and subconscious evaluation of all the variables that influence an event. Each variable is defined by two parameters, just like a vector: direction and intensity.

The balance has one and only one resultant, which is the consequence of the combination of all variables.

The resultant is the action that follows the balance.

An example: Someone is in front of a cake and

- Their logical mind tells them that, with the overweight they already have, they shouldn't eat cake.

- Their instinctive mind feels a great appetite for cake.

If the force of the logical mind surpasses that of the instinctive mind, the resultant will be 'not eating cake'; if, on the contrary, the instinctive mind is stronger than the logical, the cake will be devoured.

The balance is automatic.

At a given level of being, there corresponds only one possible resultant for each balance.

Suppose that, in the end, the action was to eat the cake. One might argue that the individual could have reasoned more or better contained their appetites and chosen not to eat the cake, but there is an error in this reasoning, because then we would no longer be talking about the same individual, but an evolved version of

them that has not yet occurred. That is, when the individual changes their level of understanding about eating cakes, their mental algorithms will also change at the same time, and the resultant of the balance will be different — which will change their life. As long as they maintain their current level of understanding, the resultant of their balance will always be the same.

In practice, it is impossible to keep the level of understanding unchanged because

every resultant modifies the level of being.

If the subject has eaten the cake, this modifies their level of being; perhaps they will increase their guilt complex, creating tension against eating cake, which will produce a different resultant in their next balance (not necessarily defeating the next temptation, but the resultant ‘eat cake’ will have less intensity).

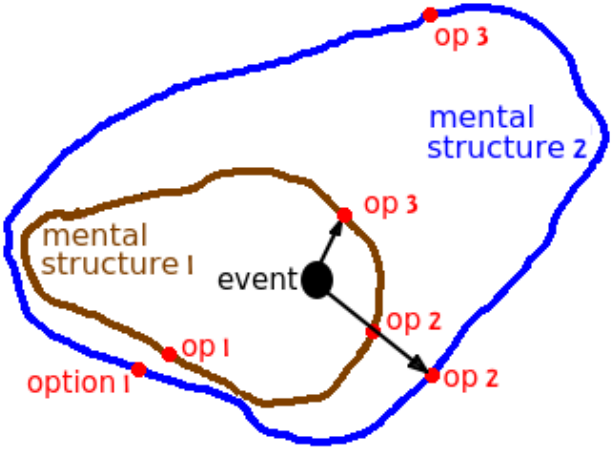
The mind feels, perceives, acts, and that reprograms it.

Each balance results in the decision that produces the most endorphins and the least cortisol, and both depend on the individual’s level of being.

(Max endorphins and/or Min cortisol) = Min effort

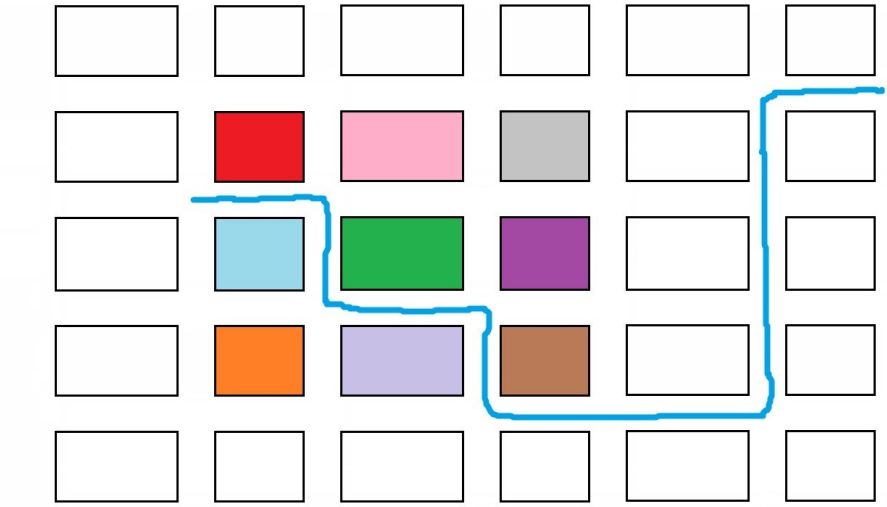
Although they may seem like decisions, they are actually reactions totally determined by the law of least effort.

Two different minds (two individuals with different levels of being), faced with the same event and the same options, will adopt different decisions depending on their mental structure, but both following the law of least effort.



The law of least effort, combined with the mental structure, determines the reaction to each event.

The Crossroad



Each intersection in the figure represents a balance. The blue line is the life of an individual. Every time they reach a crossing, the direction they take cannot be anything other than the one corresponding to their level of being. Therefore:

Free will does not exist.

The circumstances that converge at each crossroad are determined by the lifelines of other individuals and by phenomena that, in turn, follow the same law of least effort.

All phenomena follow the law of least effort.

A rock that falls bouncing down a slope follows the law of least effort. The trajectory and the speed with which each bounce begins correspond exactly to the resultant forces that acted on it at its last contact with

the slope. The place of its next point of impact will be the one where the trajectory of the rock intersects with the shape of the slope, and it is a specific and only one. Likewise, the direction and speed will also be one and only one. Physics performs a set of balances whose resultants determine the complete trajectory of the rock during its fall.

Starting from the initial position of the rock, the shape of the slope, and their constitution, there is only one possible trajectory, even if it is impossible for us to predict it.

Given a set of variables, the values they take at an instant are determined solely and exclusively by those they had in the previous instant, modified by the phenomena that have acted on them in the interval.

Since phenomena act following the law of least effort, their action can only be one. Therefore,

any set of variables can only follow one trajectory in a universe,

which is equivalent to saying that

a universe can only follow one trajectory.

This would be the mathematical demonstration that "the future is written."

We can understand that the future of the rock already exists from the moment it starts to fall because there is only one possible arrival point. Similarly, the life trajectory of the individual in the graph exists before they travel it, because it can only be one for them.

This is something similar to what happens when you read a book: the pages at the back are already written, the ending already exists, but you will not know it until you read it. As you read, you interact with it and the action modifies your level of being; that is the mechanism and the purpose.

That different subjects adopt different reactions to the same event does not imply that each of them could have chosen any of the possible responses. The reactions are determined by the interaction of the event with each particular subject. This helps clarify the apparent paradox of wave-function collapse with multiple observers, through an explanation very similar to Jacobo Grinberg's syntergic theory: perception occurs at the intersection between the lattice and the neural network.

In the case of multiple observers, reality would be perceived differently by each of them, which —in the terminology of quantum mechanics— would amount to understanding that each one individually collapses the wave function, without the need to postulate a single, identical, simultaneous collapse for all, since the reality each one perceives arises from their own intersection between event and internal structure.

THE MIND

Where are you?

The Mind

Mental Mechanics

Temporal Perspective

Nourishment

When You Say “I,” What Do You Mean?

The puzzle

Where are you?

You live in two places at once: outside, in physical space and time, and inside, in the landscape shaped by your emotions.

Two people can be having coffee together, and each of them can be in a completely different emotional state.

If you're not comfortable in your inner space, you can change location just as you would in the physical one—but the organ of movement is not your legs, it's your mind.

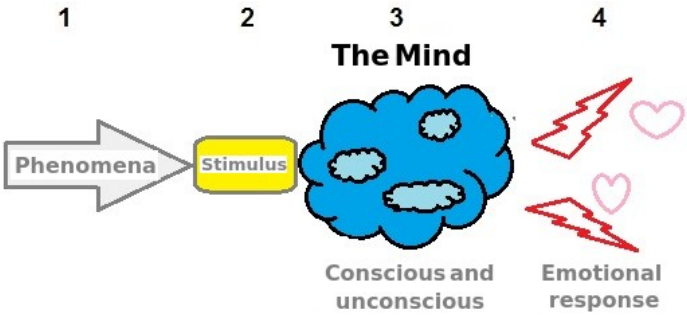
The first thing to understand is that

your mood, which is the sum of your emotional reactions, is not a direct consequence of what happens outside.

There is an intermediate element between what happens to you and how you feel: your mind. That is the organ that needs tuning.

This is about understanding what you are.

The Mind



Basic Scheme of Mental Functioning

This works as follows: your mind perceives stimuli, interprets them, and generates emotions. Let's look at it in a bit more detail:

1—Phenomena: These are objective facts. What *is* or *happens*.

2—Stimuli: These are subjective perceptions of phenomena (this is redundant since a perception is always subjective). They can be triggered by external or internal phenomena. Internal stimuli originate in memory, when recalling a memory, or as a result of interpreting one's own emotional or physical state (a feedback loop, which deserves separate treatment).

It can be said that a stimulus is data obtained as a consequence of a personal interpretation of a phenomenon. What *is* (the phenomenon) is not the same as what you believe it to be (your interpretation of the phenomenon). This is obvious since our perception organs are limited, so they are incapable of offering a complete and exact vision of reality. This is

the first point of confusion.

3—The mind: It is a mechanism of interpretation. A set of algorithms that relate ideas and draw conclusions, with two simultaneous levels of operation: conscious and unconscious. As a consequence, the mind creates the scenario from its own structure and the stimuli it receives.

4—Emotional response: The mind generates an AUTOMATIC emotional response to the scenario it has interpreted itself, based on its particular scheme. The same stimulus produces a different response depending on the mental algorithm.

Mood, the degree of happiness at any given moment, is nothing more than the set of emotional responses the mind is generating at that moment.

The conventional interpretation suffers from some fundamental errors regarding this matter. The main one is that it assumes the mind is something similar to another organ, like an eye, an arm, or the brain, which is basically the same in all human beings and, therefore, if healthy, it should function the same way in anyone, meaning: giving the same emotional response to the same stimuli. This belief tends to remove the mind from the field of consciousness, just as we don't notice the elbow joint when picking up a pen from the table. However,

the mind is the only aspect we can act upon.

Instead of this, by not seeing the scheme, we focus on trying to change phenomena, the outside, but that is not the path—no matter how much advertising tries to make you believe your life will be different once you have certain things. That is the path of suffering that

leads you straight to experiencing the success syndrome or the poor man’s happiness.

The mind is a set of algorithms programmed by education and experiences, and it is quite different across cultures. If you had another mind, your reality would not be the one you live, even if the phenomena were identical; therefore, your level of happiness would also change.

The wind is present throughout the ocean, but it only manifests its force when it pushes a sail. If there is no sail, there is wind but no force. The intensity and direction of the manifested force depend on the characteristics of the sail. Different sails feel a different force from the same wind. The sail is the mind, the wind is the world.

The mind reprograms itself as the level of understanding increases. In fact, both are nothing but the same thing, which is why:

The only thing that can change your life is your level of understanding.

Mental Mechanics

First, let's define emotional tension as the emotional response the mind gives to a stimulus. In other words:

> *Emotional tension is what arises when what you believe to be does not match what you believe it should be.*

It can be positive or negative depending on whether the stimulus is considered pleasant or aversive.

What you believe to be is the stimulus, which as we have seen elsewhere, does not coincide with what it really is. The stimulus is your perception of what *is*. On the other hand, what you believe it should be depends solely on the structure of your mind, its programming; it is completely subjective.

An example: your partner arrives home an hour later than usual. If you think it's because they went to buy you a gift, you will have a certain emotional response, different from if you believe they are cheating on you. Here, what *you believe* is the stimulus for your mind; it is your perception of the objective phenomenon.

In the previous paragraph, by implicitly stating mental functioning, we affirm by omission that each stimulus can only correspond to one interpretation algorithm and, therefore, only one emotional response, which is false. A mind programmed with Muslim or Catholic culture will generate a totally different emotional response than one programmed with hippie culture.

The greater the distance between what you believe to be (BB) and what you believe it should be (BSB), the greater the emotional tension (ET). Since

ET = BSB – BB

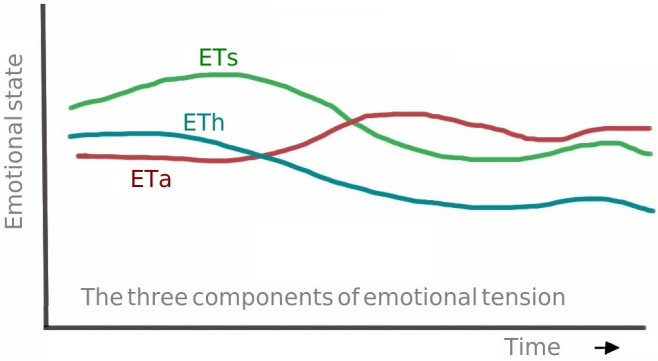
one can only act on ET by modifying BB, BSB, or both simultaneously.

To work on what you believe to be, the most important thing is not to prejudge. It is obviously foolish to generate a stimulus and react to it as if it were true before having sufficient information.

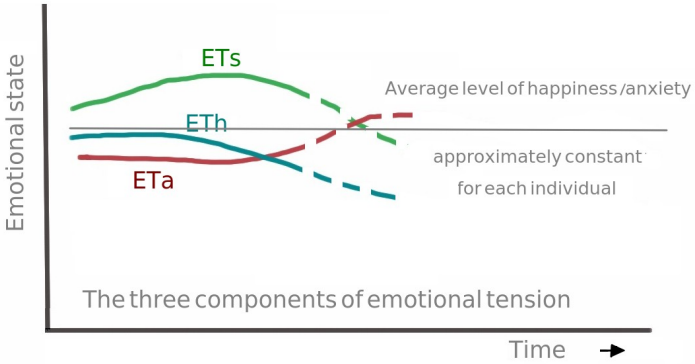
The BSB component—your mind—is totally plastic. In fact, all minds are continuously reprogrammed; that is their nature; it is the only thing they do throughout life.

There are three different causes of emotional tension: those related to health, socioeconomic situation, and affective aspects (health, money, and love, like Cristina's 1967 song).

We will call them **ETh**, **ETs**, and **ETa**. The sensation produced by the emotional tension at each moment traces a line for each aspect, like those in the graph:



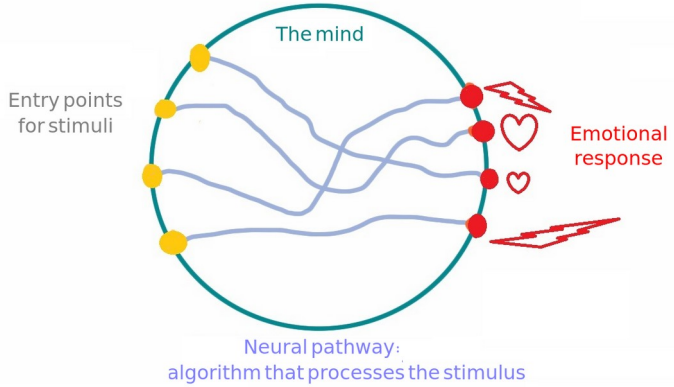
Despite the evolution of tensions, each individual has a certain average level that characterizes them and from which they usually do not stray much under normal conditions.



Positive-natured people are usually not so because of what they have, just as negative ones are not because of what they lack. What determines their mood, their degree of happiness, is their way of understanding life —that is, their level of understanding **BSB**.

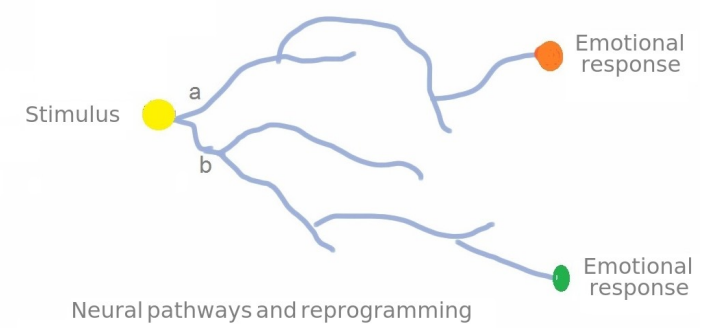
When something destabilizes us (some tension **h**, **s**, or **a**), even in the face of powerful events, like winning the lottery or the death of a loved one, we generally return to our usual mood after a short time.

Normally, one cannot really act on significant external events, but one can act on how they are understood, and depending on how you understand them, they will affect you. According to your understanding, your reality will be.



In a normal mind, everything happens as if stimuli activate neural pathways (represented here with a single line), which trigger emotions at the other end automatically: always the same emotion to the same stimulus but different between two minds depending on their structure, their level of being.

Reprogramming: when your level of understanding changes, this translates into a reconnection in the neural pathway, which determines a different emotional response.



Neural pathways and reprogramming

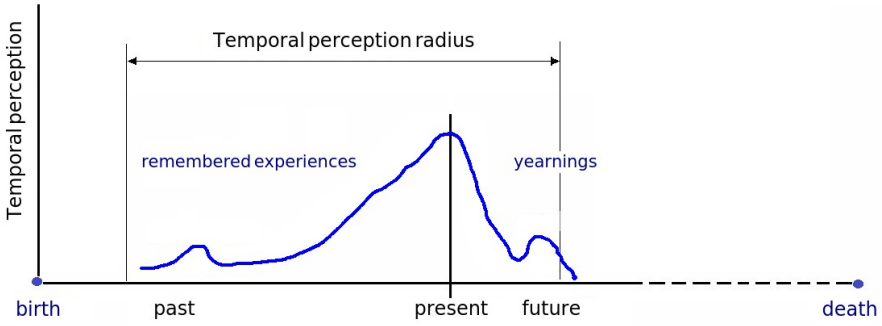
You live in the scenario your mind interprets; if your interpretation changes, your reality changes.

Temporal Perspective

If a two-year-old child wants something and we tell them they will get it next month, they will insist on having it now, because for them, *"next month"* does not exist. It would be similar to telling their father that the money he is owed will be paid in the next reincarnation. The stimulus perceived by the child's mind is: *"what you're asking for, you'll never have."* And their emotional response will likely be a tantrum.

If their mental structure could grasp something beyond a month's distance, their response would be different—or at least, its intensity would be.

Temporal perspective and level of understanding are intimately linked. The greater one is, the greater the other. The mind exists in time; it operates using concepts of past, present, and future. It understands and assigns meaning in time. The emotional responses it generates depend entirely on its conception of time.



Time is also perceived through a *radius*, similar to what we described when discussing scenarios of consciousness. It has a zoom effect, such that what lies farther from the present becomes blurred in the distance, both toward the past and toward the future—

except for some events remembered more vividly or anticipated more eagerly, which appear like bumps in that bell-shaped curve.

The mind contextualizes stimuli in reference to its temporal radius, and generates emotional responses accordingly. If you picture yourself sitting in a wheelchair, you won't react the same way if you'll be in it for half an hour or for the rest of your life. A fleeting pain is not the same as a chronic one; not seeing a loved one for a week is not the same as not seeing them for thirty years. This is easy to understand.

What we are usually *not* so aware of is that:

The temporal radius is subjective, because it depends on the level of understanding.

If you could remember your past lives, spending this one in a wheelchair wouldn't carry the same meaning. If you remembered having shared several lifetimes with a loved one, their death would affect you in a completely different way.

In the graph above, death is represented at the end of a dotted line, far outside the radius of temporal perception. This could be how we tend to see things in the West: a short temporal perspective, with death placed far away.

Your suffering is generated according to your mind's temporal perspective.

Suffering is an emotional response to a stimulus. Pain has nothing to do with suffering. If you'll allow the wordplay: what hurts is the suffering, not the pain.

Pain can be experienced as suffering or as joy, depending on the mind that perceives it. For example, almost any sport causes physical pain, which the athlete does not experience as suffering. Suffering is a subjective interpretation—it is generated by a program within your mind.

If you want to eliminate suffering, there is only one path:
Change your mind. Understand.

Understand death, and you will lose your fear.

Nourishment

Your body extracts the substances it needs from the food you ingest. If none of those foods contained phosphorus, your body wouldn't contain phosphorus either, and if an organ needed it, you'd experience a deficiency and develop a pathology. An excess of a given component also produces pathology.

A diet rich in junk food produces a junk body.

Your mind is a set of algorithms that relate ideas and concepts with meanings. These are its nutrients, from which the mental structure is built. The process is analogous to that of the body:

Junk ideas and concepts produce a junk mind.

Just as we wouldn't think of drinking from a stagnant, foul-smelling swamp, we should learn to identify ideas that are superficial, false, or loaded with hatred… because with that, it is impossible to build a healthy mind.

Junk food, like junk ideas, often comes in attractive packaging.

Whoever sells junk ideas never tells you what they're actually selling.

To identify an error in your mental structure, you only need to observe your emotions. You can develop a very practical skill: the ability to identify a negative emotion at the very moment it arises.
The list of negative emotions is usually similar to this: fear, anxiety, sadness, anger, aggressiveness, and disgust.

- *Anxiety* is fear of an outcome.
- *Aggressiveness* is the result of fearing an attack.
- *Sadness* is fear that the current situation will never change.
- *Disgust* is fear that the situation will contaminate us.

What's missing is *fear:*

Fear is the foundation of all negative emotions.

In a stressful situation, the type of response depends on the level of being of the individual. If their inner strength is sufficient, they will analyze it and seek the best solution. If, on the contrary, they lack the energy to face it, fear will take over, they'll become blocked, and this will prevent analysis—and therefore, a solution.

Fear is the result of ignorance.

As understanding increases, comprehension displaces fear..

Some things may seem irreparable, like the death of a loved one—or our own. But ask yourself: *Do you understand death and fear it because you know it, or do you fear your idea of death?*

Look closely: it is your *idea* that causes the fear. It is your mind—your program. A Hindu or Tibetan algorithm generates a different sensation.

You can only fear that which you do not yet understand.

The process of understanding consists in replacing ideas, concepts, and meanings with truer ones. If you repair a machine, before placing the new part, you must remove the broken one. When a glass is full, it cannot be refilled unless it is emptied first.

Understanding requires:

1. *Accessing the place where the idea resides.* In a trashy TV program you won't find the same as in a scientific documentary.

2. *Introducing it into your mind* — reading it, watching it, having someone explain it to you…

3. *Placing it within your mental structure,* connecting it with other meanings and significances.

4. *Eliminating from your mind* the aspects of the idea that didn't fit, and those of previous ideas that were displaced by the new one.

The mind itself is also a place for generating ideas. Reasoning about its own structure and self-observation are a fundamental source of raw material. Some hermit monks use this almost exclusively as their source of concepts.

Meditation aims for something similar. In contrast, in Western culture we are capable of traveling thousands of kilometers without going anywhere—that is, without moving a single inch within our inner landscape.

The mechanism of understanding is similar to the physical body's nourishment: gathering, ingesting, digesting, and excreting. "As above, so below" — The Kybalion.

The placement and connection of ideas, like digestion, are involuntary and automatic processes.
Once an idea enters your mind, nothing else needs to be done—the rest takes care of itself.

If you feed yourself with garbage, it will also lead you somewhere. Eventually, you'll understand that *that's not the way*, and you'll then take the stretch of the path that leads in the right direction.

All of this together is the right path.

When You Say “I,” What Do You Mean?

When you open your eyes and look,

from where do you see?

Who is seeing?

You see with your eyes and analyze with your mind, but you are neither your body nor your mind.

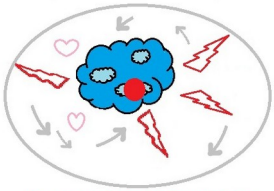
Here’s a simple exercise: suppose you lose an arm in an accident— will you feel like *less* of an “I”? Or rather, will your “I” feel the same, just with one less arm? You’ll say *“I have one less arm”* or *“I lost an arm,”* not *“I am one arm less.”*

The phenomenon is more intimate than losing your wallet, but qualitatively identical: the *possessor* has lost part of what was *possessed*, but the possessor remains intact.

You are not your body; you possess it.

As we mentioned earlier, the mind receives both external stimuli and stimuli from itself— it generates emotions and associations which in turn become new stimuli.

The mind, in its current state, is a whirlwind of associative thoughts and emotional reactions.



Center of consciousness within the mind

You are not your mind either—you possess it.

Or rather, *you should possess it*, because although it's yours, right now you don't control it. That will come, in time.

Now visualize your head at the center of a diagram, with the center of consciousness somewhere around the middle of your skull, and a whirlwind spinning with a radius of half a meter. An ordinary person feels like this—in the middle of a storm they cannot stop—sometimes growing into a tornado.

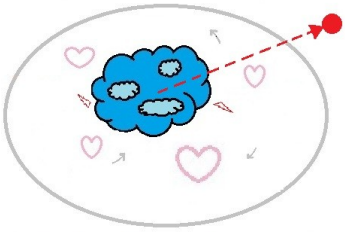
But **you are not your mind**:

You are the consciousness that perceives.

You are the consciousness that perceives.

Under normal conditions, there is no permanent "you." Rather, you are identified with whatever process is occurring in your mind at that moment. Each one of these reactionary algorithms is what Gurdjieff referred to as *the many I's*.

As you begin to understand how this works and your comprehension grows, a gradual shift takes place: the center of consciousness becomes able to observe the workings of the mind from *outside* it. This breaks the feedback loop, the whirlwind begins to settle, and emotional reactions start to fade. This is the *silent mind,* both the objective and the means in certain meditation systems.



Center of consciousness outside the mind

The more capable you are of observing the workings of your mind, the more the "I's" begin to unify—they converge. There's no longer a different algorithm for each situation; instead, you begin to perceive general laws that manifest differently depending on the case, but are, in essence, always the same laws.

Although this is explained in this direction, the reverse is equally valid:

The more you identify general laws,
the greater your capacity to observe your own mind.

As long as your center of consciousness remains within the mind, there is only ego—false personality. You are identified with your status, your career, your successes and failures, your image in the eyes of others. You are identified with your character.

But you are not your character, just as you are not your body.

You will lose both in just a few years.

When you begin to **see from outside the mind**, you realize this obvious fact: there are two distinct things—**you** and **your mind**.

And as this understanding consolidates, your ego begins to dissolve.

> *When you reach this point and say “I,” you are beginning to know what you’re talking about.*

The Puzzle

The growth of the mental structure is similar to assembling a puzzle—but one where the final picture is unknown.

Clusters of pieces are gradually joined together, and later these clusters connect with each other.

If we imagine a puzzle partially assembled on a table, each group of connected pieces would be the equivalent of one of Gurdjieff's "I's." Attention jumps from one cluster to another (from one "I" to another), but it cannot be in two at once—because the groups are separated by a gap. They're not yet connected.

This separation is what Gurdjieff called "buffers"—barriers that prevent the simultaneous awareness of more than one "I," simply because the structures of those "I's" are contradictory or incompatible.

Every time a general law is discovered and understood, that law acts like a bridge that **links several I's together**, integrating them into a larger structure—and the buffer separating them disappears.

Once that structure reaches a certain size, it begins to function as a kind of gravitational center (**the magnetic center**), from which consciousness can observe the rest of the puzzle—not by jumping from one group to another,but by **seeing simultaneously**: the center, the yet-unintegrated clusters, and the relationships among them.

This is like starting to get a fairly clear idea
of what the puzzle is all about.

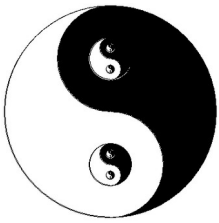
As more relationships take shape, the outer “I’s” begin to fuse with the gravitational center, and the puzzle becomes more complete.

On the other hand, Jungian psychological archetypes play the role of the table on which the puzzle is assembled. They serve as the initial framework upon which construction begins, though later on, they too are understood and integrated into the conscious mental structure.

Cognitive dissonance is the inevitable consequence of having multiple “I’s.” Since they are separated, one can reason or act from within one of them without being aware of contradicting the others that lie hidden behind the buffers.

This intricate clockwork mechanism allows for growth even before the personality is fully formed—otherwise, we’d fall into a paradox: no action would occur until development was sufficient, and that point would never be reached, since development requires the experience of action.

*You are the **consciousness** evolving in this universe—which is nothing but an organic system for evolving consciousness—and at the same time,you are a **piece** of that machine, in which not a single atom, emotion, or thought is missing, excessive, or out of place.*



Epilogue

"Master, I've read hundreds of books and traveled halfway around the world to get here. What is your teaching?"

"No teaching. Nothing. Everything is fine just as it is."

"That seems like very little to me..."

"Yes. If you're lucky, it will only take you a lifetime to understand it."

ZEN

The master

The puzzle

The pot

Nothing missing, nothing extra

The enemy

The watchmaker

The silent Buddha

Wisdom

The right path

Here and now

The future

The back door path

THIS

The Toad, the Pond, and the Flies

Success Syndrome

Tomás and Luis

Imagination

The Mind and Ideas

The Polarity Fractal

Classifications

The Balance of Systems

The Right Path

The Movie

The Law of Goal-Means

Dimensions and the Future

The P-Egg

The Space of the P-Egg

The Purpose of the P-Egg

DREAM

The Party and the Door

The Nightmare

The Talisman

The Stage

Mind and Confinement

THE LAW OF LEAST EFFORT

The Saint and the Thief

The Balance

The Crossroads

THE MIND

Where are you?

The Mind

Mental Mechanics

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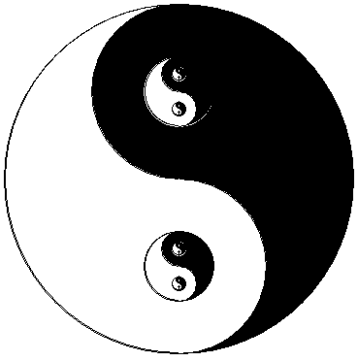
The Puzzle

EPILOGUE

Not a single atom, emotion, or thought is missing, excessive, or out of place.



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